

# Christian Intelligencer.

WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END,

HOW SOON MUST REASON O'ER THE WORLD PREVAIL,

AND ERROR, FRAUD AND SUPERSTITION FAIL.

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Vol. XV.

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SHED EVERY FRIDAY MORNING FOR THE PROPRIETOR, BY JOHN RAMSEY.

LEAVELAND FLETCHER, Editor.

## REPORT.

The Joint Select Committee to whom referred the Memorial from the Vassar Quarterly Meeting of Friends, together with other Memorials and Petitions for the abolition of CAPITAL PUNISHMENT, have had the same under consideration and ask leave to submit the following

## REPORT.

The papers aforesaid relate to a subject of deep interest to the community and to which the public attention has been for some time forcibly drawn. We propose a change in our penal code, and the total abolition of capital punishment in all cases.

Capital Punishment can be laid consistently with the safety of society and our duties and obligations as a Christian Community—humanity would require that it should be. There is something so shocking, so awful, so revolting in the idea of deliberately taking human life, that nothing but absolute necessity can give to it any color of justification. The enquiry then is, does necessity exist? Formerly there was but one response to this inquiry.—It was that it did exist. It was necessary to take life, not only for the more heinous crimes of murder, and treason, and arson, and the like; but also for offences of a much lower grade, descending sometimes even to simple larceny.—The laws of Draco, all crimes were punishable by death. The English statute affixes the same penalty to no less than hundred and sixty different offences. In the revolutionary period of our history, presents a most shocking spectacle of human butchery under a sanguinary code of laws. Suspicion fixed the guilt, and the guilt was death.—Vengeance has been dealt out with a liberal hand by the government, under the belief that the peace and safety of the community demanded it. Governments have assumed to possess the indubitable right of punishing crime at pleasure, without regard to the line where justice ends and cruelty commences. Laws have been dictated rather by a spirit of revenge than from feelings of justice and humanity. Such at least has too often been the case. But the spirit of inquiry abroad, and the right and the necessity of these severe measures are called in question. Public opinion seems fast moving towards the point that forbids capital punishment altogether. But yet there is a portion of our citizens, how large a portion we know not—who meet with the objection that capital punishment is an instruction of divine appointment—always binding and never to be dispensed with. Respect for those who hold this objection, as well as veneration for the high authority they refer to, demand of us an attentive and scrutinizing investigation of the grounds on which it rests: because, if well founded, it forever puts at rest all inquiry in regard to the expediency of a change, so far at least, as the crime of murder is concerned.

The text referred to, is in the ninth chapter of Genesis—"Whoso sheddeth man's blood, by man shall his blood be shed." This text is a part of the revelation of God to Noah and his sons on leaving the ark, and stands connected with liberty granted to man to make use of animal flesh for food, having before been restricted to the use of herbs and fruits.—"And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air." Every moving thing that liveth shall be meat for you.—"And surely your blood of your lives will I require—at the hand of every beast will I require it." It may admit of a doubt, whether the text in question should be considered as a command or a declaration having a prophetic view. It might well be paralleled by a passage in Matthew—"For all they that take the sword shall perish by the sword." But considered in the form of a command, it may still be doubtful whether it refers to human murderers, or to beasts that might ferociously destroy the life of a man. Those conversant with the Hebrew tell us that the passage in the original decides nothing. An ellipsis is to be supplied, and the word *whatever* referring to *beast*, might as well be supplied, as *whoso* referring to *man*. It is the opinion of many that it does refer to beasts, and accords with the provisions afterwards made in the Mosaic law, that the beast which should gore a man that he died, should be stoned and his flesh not eaten. If these considerations throw a doubt upon the meaning of the passage, we may well hesitate before we adopt the belief of a divine injunction, from which there can be no release. But admitting its applicability to human actions, it may yet be questionable whether it is binding at the present time; and if so, to what

extent. We are aware that such as consider it binding, will generally answer that it may be dispensed with in all cases except murder. But where is the authority for such an assertion? It certainly is not derived from the language of the text—"Whoso sheddeth man's blood"—no exceptions, no circumstances or conditions are named. But 'whoso sheddeth man's blood,' whether of malice prepense, or from the sudden ebullition of passion without malice, or by accident, or necessarily in self defence—"by man shall his blood be shed." All the different species of homicide are reduced to a level, and one tremendous doom, without the possibility of reprieve, is denounced against the whole. Nor can the public executioner claim redemption. Blood must succeed blood till the last man finds none to destroy him. Now this is evidently claiming too much for the text, but who shall limit it? Who is authorized to narrow it down to one particular set of circumstances? It is sometimes said that the cities of refuge appointed many centuries afterwards, indicate the extent to which it should be understood to apply. But this would not remove the difficulty. Our laws already exempt from death, those guilty of manslaughter, and no one complains—no one pretends that we are violating a divine command by the exemption. And yet the cities of refuge afforded no protection to crimes of this sort except in its lowest degrees. Those guilty of the higher species of manslaughter should surely be put to death, and could not claim the privileges of these cities. From the promulgation of the text in Genesis, to the adoption of the Judicial code at Sinai, was about eight hundred and sixty years. During this period we read of three cases of killing among the Hebrews, all of which would be murder by our laws—and yet in neither case was the penalty of death inflicted. May it not be then, that the text in question, though it might be well understood by those to whom it was spoken, is of very doubtful meaning with us at this distant day?

The Jewish nation for a long period enjoyed the peculiar privilege of living under a Theocracy. God himself condescended to be their lawgiver, and direct their movements. At the foot of Sinai in the wilderness they received by the hand of Moses not only the Decalogue, and the ceremonial law, but a full and complete Judicial code. This code was written out by Moses—read to the people and adopted. Here there was established a system of rules for the regulation of society and for the direction of the Magistrate—a system broad and extensive, and particularly full in the criminal part of it. The penalty of death was denounced against quite a variety of human actions. Not only killing a person was death, but if a man smote his father or mother without killing, or even cursed them, he should surely be put to death. Adultery, Witchcraft, Sabbath breaking and Idolatry, were punished with death. If one enticed another to forsake the Lord and turn to the worship of Idols—though it were a brother or a son, a daughter or a wife—the command was—"thou shalt surely kill him."—"Thy hand shall be first upon him to put him to death." Now is it reasonable to suppose that after the adoption of this code, the Jewish magistrate could travel out of the compass of these Statutes and inflict punishment by virtue of the text in Genesis? If not, then that law, if it be called law, was virtually repealed by the adoption of this new code. It was hence no longer binding on the Jews and cannot be obligatory on us.

But it is said by some, that the obligation descends to us from the Mosaic code, which required life for life, in accordance with the text in Genesis. But if any part of the Judicial code of the Jews is binding on us, it may be difficult to say what part is not binding. This law was suited to the character and condition of that peculiar people: but it has not been understood that its requirements were to descend to people in gospel times. Governments are at liberty to make their own laws and fix their own penalties, not inconsistent with the great principle of the moral law. Were it otherwise, there would be no alternative but to adopt the Judicial code of the Jews entire, without addition or retrenchment.

But another text is quoted in Romans as pointing to the text in Genesis, adopting its principles into the Christian system—"The magistrate beareth not the sword in vain"—"He is a revenger to execute wrath upon him that doeth evil." Hence it is inferred that the Sovereignty of the State, is always bound to punish some offences capitally. It may be well to glance at the context a moment, in order to show the danger of fastening upon a particular insulated passage, and insisting upon its yielding an authority which it might never be designed to do. "Let every soul be subject to the higher powers—for there is no power but of God—the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinances of God, and they that

resist shall receive to themselves damnation." Now the text, rightly considered, conveys important instruction, and guides the citizen in his duty towards the Government under which he lives. But suppose we insist upon all that its language, in an unqualified sense, would seem to import. Our fathers resisted the powers of the Mother Country. Have they all received to themselves damnation for that act? We cannot venture upon a conclusion so rash, yet it would most irresistibly follow. Again, Rulers are not a terror to good works, but to evil—do that which is good and thou shalt have praise of the same. Now was the promulgation of the Gospel in the Roman Empire, a good work or an evil work?—And did it meet the cordial approbation of Nero, and have his praise, or did he not put on all his terrors against and endeavor to crush it under foot? The danger, again, is most awfully exemplified in the history of the Romish church. A pertinacious adherence to the supposed authority of a few particular texts, has led them to spill much innocent blood. The history of that Church is the history of cruelties and oppressions, at the view of which humanity recoils and the blood chills in our veins. But all this, in their opinion, is only carrying out, and accomplishing the will of God as expressed in the Scriptures. It is for the extirpation of heresy, and the punishment of evil doers. Thus thousands and thousands have fallen victims to a mistaken zeal for the honor of God's law, which is supposed to speak imperatively that all heretics should be cut off. Not men only, but women and even children have been brought to feel the excruciating tortures of the stake, and been consumed by the devouring element—whole cities of peaceable, unoffending inhabitants have been inhumanly butchered—all the horrors and tortures of the inquisition, have been designed and inflicted under shelter of the same high authority. Nor are the Catholics alone chargeable with these errors and delusions, Protestant history is stained with errors of the same character, though different in degree. Even our puritan fathers, to whom we are so deeply indebted for the valuable religious and political institutions we enjoy, could argue themselves into the belief that the Scriptures enjoined it upon them as a duty to extirpate heresy, by taking the life of the heretic. Thus were the meek, the humble, unoffending followers of George Fox, and in one or more instances, a female true, compassed between two *holy* men and the earth, for preaching another Gospel among them. Now, in all these cases, both among the Catholics and the Protestants, the behest of Heaven was pointed to as the authority under which they acted. But do not these examples admonish us to beware how we spill human blood under the supposition of divine injunction? They most certainly do.

The art of printing has been the means of diffusing much light—light is still increasing. Science and Philosophy have felt its renovating influence—Christianity too, has been disencumbered of many errors heaped upon it by human hands, and is exhibiting itself in its native excellency and beauty. It holds forth mildness, gentleness, and benevolence, and good will, and frowns upon every thing harsh and revengeful. As light has advanced, many opinions venerable for antiquity, and of supposed unquestionable soundness, both in philosophy and religion have been swept away—and we cannot but indulge the belief that ere long the doctrine of a divine command will find little favor in the eyes of this people.

But there is another class of our citizens, certainly very respectable, both in point of numbers and moral worth, who believe that in no case can human life be intentionally taken, by human hands, without violence to the true spirit and intent of the religion of Christ. Some of the Memorialists are of this class—they believe that Government can derive no authority, either from Scripture or from any other source, which will justify the infliction of such a penalty. The right to punish capitally has generally been considered a necessary consequence of the formation of society. The man who unites with society and becomes a member of the body politic, yields up a portion of his natural rights for the security of others, more dear to him, and hence it is inferred, that he gives to the sovereignty the right, in certain cases to take his life. But it may be difficult to conceive how a man can be supposed to have yielded up what he never possessed. Life is the immediate gift of the Creator, inherent by birth in every individual. But does the individual possess the right of disposing of that gift? If so, he must necessarily be judge of the time and manner of such a disposal, and hence suicide is no longer a crime. We may turn our eyes with complacency to the ancient examples of self-destruction, and view in them only that unyielding virtue and heroic courage which drew forth such

admiration among the Greeks and Romans. Again, they say a man cannot be supposed to have given up this right on the supposition that he EVER POSSESSED IT: because it would be impossible he should receive an equivalent. He might yield the power to regulate, not to destroy his life.

But the spirit of the gospel, it is said, forbids capital punishment. Christ did not condemn the adulteress, though the Mosaic law hung with all its penalty over her head. The language of the law was (and that law was given by God himself) the adulteress shall surely be put to death. Nothing could be stronger than this language—and yet she was pardoned.—Gospel light was then breaking upon the world, and those laws that were given 'because of the hardness of men's hearts,' were to vanish away. It was the work of the Messiah to establish a spiritual kingdom, and in that kingdom the swords should be beat into plough-shares and the spears into pruning hooks. The lion and the lamb should lie down together, and none should hurt or destroy in all the holy mountain. In accordance with this, Christ says, resist not evil—love your enemies—bless them that curse you—do good to them that despitefully use you and persecute you. And again, I came not to destroy men's lives but to save them. It is said that Dr Rush, with his finger upon this passage, exclaimed, that though an Angel should declare it, he could not be persuaded that capital punishments were authorized by Scripture.

Having now glanced at the different views taken of the subject by two different classes of our citizens, we will pass to the question of expediency. And here a wide field is opened, and room for much conflicting opinion.

The advocates of capital punishment have but a single argument which appears to us deserving of much consideration. It is this, that Capital Punishment is more effectual than any other in the prevention of crime. Whether this be true or not, it is certainly very natural that we should fall into the belief.—From childhood, we have seen the law upon our Statute books. Our fathers have told us, when we could but lisp the inquiry why a man was hanged, that it was necessary and right. History has shown us the belief and the practice of other Governments, and the laws of our mother country, from which we derived our own, are ample in these sanguinary provisions. The opinion has grown with our growth and strengthened with our strength. Coming into our minds by the force of education, we nourish it, and cherish it, and array all our prejudices against any attempt to examine the foundation on which it rests. Reluctantly indeed, do those prejudices yield which were early imbibed, and have been long cherished. If we speak of the substitution of some other punishment for that of death, we are met by those who start from the idea, as if the ruin of Society would be the consequence. They picture before our eyes the fell murderer with his weapons of death, and then ask if we would remove the only barrier between the bosom of innocence and the steel of the assassin? Ever heart responds in the negative. But this does not establish the position that capital punishment is more efficacious than other punishments. The first emotion excited in the breast by these strong appeals and high wrought representations is that of revenge. This passion springs up involuntarily; and without stopping to think, we denounce the vengeance of death upon the head of the guilty. But a little reflection will show, that while under the influence of this feeling, we shall not be likely to come to a fair decision. The question is not whether we shall remove the barrier, and give the murderer full scope, but what sort of barrier will be most effectual for our protection. It was once thought and is still believed among some Nations that the greater torture inflicted upon the criminal, the more effectually would others be deterred. Hence the rack, the knot, the practice of slowly sawing off the head, of nailing iron shoes upon the feet before execution, of roasting by a slow fire, tearing the flesh with hot pincers, drawing in quarters, and many other modes at which humanity shudders, and from which we turn with abhorrence. But did these cruelties accomplish the desired object? Far from it—they contributed largely, it is believed, to the formation of that savage and ferocious character which prepares men for the commission of the most shocking and atrocious crimes. From habits of thinking we fall back upon the heaviest penalty our laws inflict as affording the greatest security against crime. But it is obvious to every one that it does not afford perfect security. If it did, we might well cling to it with a tenacious grasp, and fear to exchange it for one of doubtful efficacy. But such is not the fact. This barrier is often overleaped—and it is far from being certain that it gives even as great a security as could be gained by some other provision.—

Those men who commit homicidal acts may be ranked under two descriptions. The first class is composed of men, generally of firm, athletic bodies, often of more than ordinary powers of mind, of a bold and daring spirit, and whose habits of life have wrought deep depravity of morals, and nearly or quite silenced the voice of conscience. From this class proceed those cold blooded, deliberate acts of murder, which strike the mind with such horror. These they perpetrate in full view of the penalty of the law, and upon a deliberate calculation of all the chances of avoiding it. The other class embraces men of less depravity, and of less uniform daring, but men of strong and violent passions and generally of many vices. These men, under the influence of sudden and violent excitement of passion, seize upon the first weapon that comes to hand, and commit those acts termed manslaughter. In these acts the perpetrator does not stop to think whether the penalty of the law be one thing or another, or whether there be any penalty at all. Now it is evident that the first class only, can be operated upon by the penalty, and the question is what penalty is best suited to the moral condition of this class of people. In other words, what will most effectually deter them from the commission of crime. Is it death, or is it imprisonment for life? It is confidently believed, it is the latter. Death it is said is the greatest of all penalties. True, but it does not hence follow, that it always appears so at a distance. The sun is the largest body in the universe—but a marble at a certain distance from the eye is of the same apparent magnitude. Because death, when brought nigh and made certain is most terrifying, it does not argue that it is necessarily so at a distance. The corrupt state of morals among these men, wholly changes these natural relative proportions of power in the different penalties. Death, they know, they must eventually meet in some shape or other, and they have hardened themselves against it. All beyond that is, in their view, an eternal sleep, or an uncertain existence, about which, conscience has long since ceased to trouble them.—Hence death at an uncertain distance, has but few terrors for them while roaming at large. It is no argument against this they say that they shrink from death when brought to the gallows. The circumstances are then wholly changed—and the mind is changed with them.—The bold and daring assassin possesses not rational liberty, consistent with the rights and happiness of others; but an unconquerable, uncontrollable, and criminal love of natural, unrestrained liberty—liberty to act as he pleases—to go where he pleases, and to have what he pleases, let the consequences to others be what they may. This unbounded and criminal love of liberty exists only in minds deeply depraved. And if you would restrain that depravity from breaking out in open acts of wickedness, you must hold out those threatenings which carry with them the most terror to a depraved and vitiated mind, though they might be less powerful than some others upon a mind in a healthy state of morals. Perpetual imprisonment would, we think, strike a greater dread upon men of such character, than taking life. They have made up their minds in the first place not to be detected but if they should be, they think they could meet death at the hand of the public executioner. But they have not made up their minds to endure imprisonment for life. It is totally inconsistent with their character and feelings. Hence when viewed at a distance, the prison has more terrors than the gallows.

But the fear of death can be subdued by men of different character. The good and the bad can brace up their minds to such an event, especially when uncertain. The Martyr goes to the stake, and the Soldier rushes into the battle. Now would the paltry pittance of the Soldier's pay induce him to hazard the number of chances of imprisonment for life, that he does of death upon the battle ground? We think not. Hence we come to the conclusion, that perpetual imprisonment would be even more efficacious as the prevention of crime than the penalty of death.

A few individuals of elevated character and enlightened views, have some time since given us the result of their extensive inquiries and observations in relation to the effects and necessity of Capital Punishments. The first we would name, though not the first in chronological order, is Mr. Justice Blackstone the distinguished Jurist who commented so fully upon English law. "Though the end of punishment, (says he,) is to deter men from offending, it never can follow from thence, that it is lawful to deter them at any rate and by any means. Every humane Legislator will, therefore be extremely cautious of establishing laws that inflict the penalty of death." "He will expect a better reason for his doing so than that loose one which is general—



ly given, that it is found by former experience, that no lighter penalty will be effectual. Is it found upon further experience that capital punishments are more effectual? Was the vast territory of all the Russias worse regulated under the Empress Elizabeth, than under her more sanguinary predecessors? Is it now under Catherine 2d, less civilized, less social, less secure? And yet we are assured that neither of these illustrious Princesses have, throughout their whole administration, inflicted the penalty of death—and the latter has, upon the full persuasion of its being useless, nay even pernicious, given orders for abolishing it entirely throughout her extensive dominions. Such is the testimony of an English Lawyer, a Judge of an English Court—a man who brings to the investigation of his subject, the powers of a strong and discriminating mind—a man of the deepest research, the most extensive and minute law knowledge—an acute observer of the springs of human action, and from his official situation must have been eminently qualified to judge of the effects of all the means employed by governments, not his own, but others, for the prevention of crime. And what testimony does he bear in the case? Why, after clearly intimating his own opinion that capital punishment is not necessary, he points to the experiment of another State, as affording ample proof of the correctness of his belief. This single authority—connected with the instance alluded to, we consider as a most triumphant refutation of the argument, that capital punishment, more than any other, deters from the commission of crime. But this opinion does not stand alone. The Marquis Beauria, a Milanese General, is another authority to whom we would refer. His treatise on crimes and punishments had been published, and is referred to more than once by justice Blackstone; and its powerful arguments no doubt had their influence upon the Judge's mind. So powerfully did they impress themselves on the mind of the Grand Duke of Tuscany, that he broke through all the fetters of his former prejudice and abolished capital punishments entirely. And what was the effect? If any where we may look to these old countries where the population is more dense and the distinctions of society greater, for a people that can be restrained by nothing but the fear of instant death. But not so in this case. Fewer murders perhaps occurred during the succeeding twenty years than was common—only five it is stated, for the whole term.

It was the doctrine of Beauria, as it now is of many others, that 'crimes are more effectually prevented by the certainty than the severity of punishment'—'The certainty of a small punishment will make stronger impression than the fear of one more severe, if attended with hopes of escaping.' If punishments be very severe, men are naturally led to the perpetration of other crimes. To the opinion of these gentlemen might be added that of many more, both in Europe and America, together with many facts and arguments in support of them, but the limits of this report will not permit.

We will now state, in short what we consider to be some of the principal objections to capital punishment. And in the first place, its moral tendency is believed to be bad. If Government give the example of setting lightly by human life, individuals will follow it. It is well observed by the Marquis Beauria, that cruel punishments have a hardening influence upon the mind. Severity in the laws excites bitter and revengeful feelings. It has been observed that those countries most remarkable for their cruel and sanguinary laws, are also remarkable for the frequency and atrocity of crime. Veneration and respect for the law can never be secured when the law is considered severe beyond necessity—on the contrary such a law will be viewed as an enemy, and feelings of a hostile character will rise against it. By the indulgence of these feelings the mind becomes soured and depraved, and prepared for the commission of crime.

In the next place, there is much more weight in the consideration that men having committed crimes for which the penalty is death, often commit others to prevent detection.—Thus in countries where death is the penalty for robbery as well as for murder, we are told, the robbed is always sure to be murdered. While in countries a different penalty is provided for robbery, it is seldom accompanied by murder. The testimony of Pirates, taken and executed, is full to this point. Why are you so cruel as to murder the crews, we ask them, when you have robbed them of all they had? Because, if we are taken, you murder us, is the reply—and we do it to prevent detection. A rape and murder were once committed on a young female in Vassalboro. Death was then the penalty in both cases. The man was apprehended convicted and executed. On confessing the whole—he was asked why he murdered the girl? Then was disclosed the startling fact,—'she begged of me, said he, to spare her life, I hesitated, but I knew I should certainly be hanged if she told of it, and she would tell of it if I did not kill her.' Nerved by this consideration, he applied the savage gripe to her throat and ended her earthly existence.

Another objection is, that so long as capital punishments are inflicted at all,

they must and will occasionally fall upon the innocent. In what proportion of the cases, it is impossible to say, but many have been ascertained. It is but recently, that two lives at least, in New England, have but just been saved by a timely discovery of the mistake. One in Vermont, where the murdered man arrived but the very day previous to the one appointed for the execution of his murderer. Another in Boston, where the man was tried and convicted, but was afterwards found innocent. These instances show that when suspicion becomes strongly excited, it is not all the guards and cautions which the law can throw around the prisoner that can always shield him from conviction though he be innocent. English history abounds in instances where rage and malice have been the chief instruments and the principal witnesses in procuring conviction and death. The term murder originally signified the secret killing of a person. A killing seen by no one and known to no one but the perpetrator of the act. It is now generally committed in a clandestine manner, and the perpetrator is hunted out and convicted by the force of circumstances. These can never amount to certainty, and hence there is always danger of convicting the innocent. But if death is the penalty, there is no rectifying the mistake, however clear may be the proof of innocence in after time. The deed is done, and the man is sent by a violent and ignominious death into the presence of his maker. But who can estimate the injury to the wife and children—the parents, the brothers, and the sisters. Who would dare approach the forlorn and despairing wife, and attempt to soothe the deep anguish of her soul by a cold lecture on the possible utility of such a law in the prevention of crime? The children, the parents, the brothers, the sisters—language can only point to them, it has no power to describe their distress. What advantages are within the reach of imagination that could offset one such case there, are, no doubt—and many that are very similar to it, are on record.

Another objection is the difficulty of conviction when indicted for a capital offence. The very fact that innocent persons have been sometimes convicted, has a startling effect upon the Jury and the witnesses, and they will scarcely believe what is perfectly apparent. Hence the cunning rogue calculates his chances of acquittal should he be apprehended and tried. He knows that the law is considered the relic of past and less enlightened ages—that is but feebly supported by public opinion—that the moment a man is on trial for his life, the commiseration and sympathies of the people gather around him—that the utmost eloquence of the ablest counsel will be put forth in appeals to the best feelings of the heart and he thinks that all these influences must raise a doubt in the minds of the Jury, upon which doubt he may escape. Most certainly he has examples enough to encourage him in such a belief.

Again, we object, that the execution of criminals, whether it be public or private, sheds an unhappy influence upon the community. We have now no reference to such as witness the scene, but those who are at home, and whose sensibilities would not allow them to be present, were nothing else to prevent. In the vicinity of an execution, the effect is great—particularly on the feelings of women and children. The man to be executed is in their view continually—he is the subject of their thoughts by day, and their dreams by night. The aggregate of suffering in the community from this source, is far from being inconsiderable.—But this is not all. The tendency of this pressure upon the sensibilities is to deprive them of their life and vigor, and thereby rob the heart of one of its best and most valuable attributes.

If the execution be public, as is commonly the case, further effects of a most demoralizing nature are the result.—Those in Augusta at the time of Sager's execution, will call for no proof on this point. It has been argued that public executions are calculated to make a deep and solemn impression are produced on the minds of many, but these are not of that class of people from which to expect crime. Those whom it would be desirable to effect solemnly, and from whom we have most reason to fear crime, make the day of public execution a day of drunkenness and profanity. These with their attendant vices, quarrelling and fighting, were carried to such an extent in Augusta, that it became necessary for the Police to interfere, and the Jail which had just been emptied of a murderer, threw open its doors to receive those who came to profit by the solemn scene of a public execution.

In conclusion your Committee would remark, that the investigation of the subject, has resulted in thorough conviction in their minds, of the truth of the following propositions:—

1st. Capital punishments are not enjoined upon us in scripture, so as to impose an obligation of their continuance.

2d. The spirit of the Gospel most clearly forbids the infliction of any punishment having its foundation in a spirit of revenge.

3d. Government has no moral right to take life, unless it be very clear that the public safety imperiously demands it.

4th. The public safety in this State

does not demand the taking of life in time of peace, and hence we have no moral right to do it.

In accordance with these views, your committee recommend the total abolition of Capital Punishment, in all cases except Treason and misprison of Treason,—and the substitution of imprisonment in State's Prison for life, as per bill accompanying this Report.

All of which is respectfully submitted.

J. R. ABBOT, Per Order.

#### STATE OF MAINE.

In the year of our Lord one thousand eight hundred and thirty-five.

AN Additional Act, providing for the punishment of crimes, and for the prevention thereof.

SECTION 1. Be it enacted by the Senate and House of Representatives, in Legislature assembled, That the laws of the State providing for the capital Punishment of certain descriptions of offenders, be and hereby are so altered as to substitute in lieu of said punishment by death, confinement to hard labor for life in the State Prison.

SECTION 2. Be it further enacted, That when any person shall hereafter be convicted of any crime punishable with imprisonment for life, all contracts of whatever nature to which the person so convicted shall be a party, shall be affected changed, or annulled, in the same manner as they severally would have been by the death of the person so convicted. The bonds of matrimony between the husband or the wife, as the case may be, and the person so convicted, shall be dissolved; the person so convicted shall cease to have any title to, or interest in his own estate real and personal, and the same shall be treated, be disposed of, and descend in all respects as if his actual death had taken place on the day when he was convicted as aforesaid; and all power and authority of whatever nature, which he might lawfully have or exercise over any other person or persons, shall from and after his conviction as aforesaid, cease and determine as if he were dead.

SECTION 2. Be it further enacted, That all acts, and inconsistent with the provisions of this Act, be, and the same hereby are repealed.

House of Representatives, March 16, 1835.

The bill having had three several readings in this House, and having been amended was referred to the next Legislature, and ordered to be published in all the newspapers that publish the laws of the State.

Sent up for concurrence.

JONA. CILLEY, Speaker  
In Senate, March 17, 1835.

Read once, and concurred.

JOSIAH PIERCE, President.

#### CHRISTIAN INTELLIGENCER.

—And truth diffuse her radiance from the Press.

GARDINER, NOVEMBER 27, 1835.

During our absence at Hartford Ct. a letter was received from Br. T. J. S. of Pembroke, requesting explanations of certain passages of scripture. A respectful notice was given it by the printer at the time of its reception—and promised a further notice on the return of the Editor. That letter got mislaid, and it passed from our mind; we accidentally came across it a day or two since, and we hasten to fulfil the wishes of our good brother of P. hoping he will forgive us for our seeming neglect. The first passage he mentions is found in Matthew 26, 24.—'Woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.'

Our limitarian brethren with but few exceptions, are determined in their own minds to have Judas suffer the pains of a never ending hell, notwithstanding he gave good evidence of genuine repentance. He regretted his conduct, made all the restitution in his power—returned the thirty pieces of silver, and declared that he had betrayed innocent blood. What more could he have done? Nothing, and yet they must sentence Judas—to hell, while they give passports to heaven to many of their brethren, who have never shown evidence so satisfactory of their repentance as did Judas. But they ought to be reprimanded for misquoting the passage. We heard a minister a short time since repeat the passage thus, 'It would have been better for that man if he had never been born.' Now the alteration of the word good makes a great difference in the sense, and we always suspect that the individual is hard pushed when he is under the necessity of altering scripture phraseology in order to make it favor the doctrine he is advocating. Learned commentators of every denomination have written upon this text, and they have entirely failed to find evidence sufficient to prove the damnation of Judas, and they have candidly acknowledged it. The phrase 'good for that man if he had not been born,' Dr Adam Clarke says was a proverbial form of speech among the Jews, to express the state of any flagrant transgressor, and was used when the fixing of the irreversible doom of a sinner is not implied, and that in the case of Judas it may be applicable of a more favorable interpretation than what is generally given to it.' He says that 'the utmost that can be said for the case of Judas, is this: he committed a heinous act of sin and ingratitude, but he repented and did what he could to undo his wicked act, he had committed the sin unto death, i.e. a sin that involves the death of the body; but who can say, (if mercy was offered to Christ's murderers, and the gospel was first preached at Jerusalem, that these very murderers might have the first offer of salvation through him whom they had pierced,) that the same mercy could not be extended to wretched Judas? I contend that the chief priests, &c—who instigated Judas to deliver up his Master, and who crucified him, as a malefactor, having at the same time the most indubitable evidence of his innocence, were worse than Judas Iscariot himself; and that if mercy was extended to those, the wretched, penitent traitor did not die out of the reach of the yearning of its bowels. And I contend further, that there is no positive evidence of the final damnation of Judas, in the sacred text.' We consider the salvation of Judas as safe as that of any other of the race of Adam, Christ died for all, and all will be benefited by his death, and Judas will eventually fall down at the feet of Jesus in glory, and worship and do him homage.

The next in course is, 'He that is unjust, let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.'—Rev. 22, 11.

In order to understand this portion of 'holy writ' we must consider the context, or at least the preceding and succeeding verses. 'And he saith unto me seal not the sayings of the prophecy of this book; for the time is at hand; He that is unjust let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still. And behold I come quickly; and my reward is with me, to give every man according as his work shall be.' These words were addressed to the Jews, at a time when the Christians were suffering severe persecutions from both Jews and Heathen, and in consequence of this, there was very little prospect of adding to the number of believers by converting its enemies to the faith of the gospel and to the practice of holiness. It was plain that all that could then be done was to endeavour to strengthen and encourage such as were already indoctrinated and that those who were opposed to Christianity remain in the filth of idolatry and the practice of iniquity, till the Prince of Peace and the Reformer of the world should make his appearance. That this does not refer to a future state, we quote from Paige's Selections the following testimony from learned authors. And then methought, Christ himself said thus unto me—Seal not, shut not up this prophecy; (as sealing is opposed to leaving open and legible, Isa. xxix. 11.) lay it not up as a thing that only future ages are concerned in; for the time of the completion of a great part of it is so immediately at hand, that it is fit the prophecy should be open, for all to see, and observe the completion of it. And now the bad and good shall come to receive their sentence; there remain not now any more seasons of working changes on any, but he that is an impenitent persecutor of Christianity, an impenitent, carnal Gnostic, is like suddenly to be taken, and dealt with accordingly, and on the other side, he that held out constant for all those terrors, and persecutions, and deceits of carnal sins, is suddenly to receive the fruits and rewards of it.' Hammond.—'This is not as were other prophecies, which were commanded to be hid, till the time appointed, as in Dan. xii 4, because that these things should be quickly accomplished, and did even now begin,' Tomson's Beza.—Both of these writers understood the passage to refer to a distinction which was to be made here on the earth between the evil and the good, and how any one could suppose that it had reference to the future world we are unable to see; there is not the slightest allusion to another state of existence, consequently, it is as dark as the chambers of midnight on the subject of endless misery; but still it will (no doubt) continue to be quoted by many as proof of the doctrine of interminable sufferings; when men will cease to grasp at straws for the support of this heart revolting system God only knows, but we should despair of ever establishing our views, or convincing one rational being of the truth of the doctrine of Universal salvation, if we had no stronger and convincing proof texts in support of it, than the one under consideration is to the doctrine of endless misery.

'Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.'—Matt. 24, 29.

In this chapter Christ was informing his disciples of the signs that would precede the destruction of Jerusalem, there was to be a time of trouble such as never was since the

beginning of the world. All things relating in this chapter were to take place in one generation, but the particular time was known not except the Father. It is contended by Commentators of every denomination that the tribulations spoken of were to be realized on earth, but many of them have supposed that which was to follow the tribulations viz: 'the sun and moon be darkened, and the stars to fall from heaven, and the powers of the heavens to be shaken,' would take place at the end of the world; but Clark says that the world immediately shows that our Lord is not speaking of any distant event, but of something immediately consequent or calamities already predicted; and that must be the destruction of Jerusalem. Lightfoot comments thus on this verse. The Jewish heaven shall be darkened, and the sun and moon of its glory shall be hid, and the sun and moon shall be nothing. The sun is the religion of the church; the moon is the government of the state and the stars are the judges and doctors of both. In the prophetic language (see Clarke) great commotions upon earth are represented under the notion of commotions and changes in the heavens. The destruction of Babylon is represented by the stars and constellations of heaven withdrawing their light; and the sun and moon being darkened. See Isaiah 13, 9, 10. The destruction of Egypt by the heaven being covered, the sun enveloped with a cloud, and the moon withholding her light. Ezekiel 32, 7. The destruction of the Jews by Antiochus Epiphanes, is represented by casting down some of the host of heaven, and the stars to the ground. See Daniel 8, 10. And the very destruction of Jerusalem is represented by the prophet Joel, chap. 2, 30, 31, showing wonders in the heaven and in the earth—darkening the sun and turning the moon into blood. This general mode of describing these judgements, leaves no room to doubt the propriety of its application to the present case. In the early ages of the world and in fact now, the falling of stars, i.e. those meteors which are called falling stars, by the common people, was deemed an omen of evil time. Dryden the poet has translated a passage of Virgil on this subject thus:—

'And oft before tempestuous winds arise,  
The seeming stars fall headlong from the skies;  
And shooting through the darkness, gild the night,  
And sweeping glories, and long trails of light.  
The sun reveals the secrets of the sky,  
And who dares give the source of light the lie?  
The change of empires often he declares,  
Fierce tumults, hidden treasures, open wars,  
He first the fate of Cesar did foretell,  
And pitied Rome, when Rome in Cesar fell:  
In iron clouds concealed the public light,  
And impious mortals found eternal night.'

People in general are too prone to take every thing written in the scriptures as a literal relation of facts. A great part of them are written in language highly figurative and metaphorical, and all these figures and metaphors were perfectly understood by the people at that age of the world. Some suppose that all the minutia therein recorded are applicable to us of the present age, when in fact, we have nothing more to do with them than the winged inhabitants of the moon.

#### BOSTON ASSOCIATION.

The Boston Association of Universalists met according to adjournment in South Boston, on the 4th inst. Br Hosea Ballou was chosen Moderator, and Br B. Whittemore Clerk. The committee on letters of Fellowship and Ordination, reported in favor of granting such letters to Brs. David J. Mandel, Josiah W. Hallet, Joseph B. Morse and Horace W. Morse, and of conferring ordination on Br. Isaac Brown. Brs. S. Streeter, L. R. Paige, and B. Whittemore, were chosen a committee to draft resolutions in relation to the death of Br Winslow W. Wright, who has been removed from this to a purer world since the last session of this Association. This committee reported as follows: Whereas, since the last session of this Association, it has pleased God to remove our well beloved brother, Winslow W. Wright, from his earthly labors: Therefore, Resolved, That we cherish a grateful recollection of the talents, virtues, and ministerial usefulness of our departed Brother; and that we deeply sympathize with his bereaved family in their affliction. Resolved, That the Clerk of this session communicate this resolution to the widow of our deceased Brother. Sermons were delivered by Brs. S. Cobb, T. Whittemore and H. Ballou.—The ordination services were as follows: Prayer by Br H. Bacon; Sermon by Br T. D. Whittemore; Ordaining prayer by Br D. D. Smith; Charge by Br S. Streeter; Right hand of Fellowship by Br L. R. Paige; Prayer by Br J. C. Newell; Benediction by Br J. Brown. Br Otis A. Skinner was appointed to preach the occasional sermon, at the next session of the Association; and Br J. M. Austin as substitute. Adjourned to meet in New Rowley, on the first Wednesday in November, 1835.

If the doctrine of endless misery be true we cannot be punished according to the



All things done in the body, because according to this system a child who lives one moment one year after he knows good from evil, does not repent of the evil deeds he may have committed, before he dies, must suffer eternal pains. And a wretch who has lived many or an hundred years in wickedness, and who never shed a penitent tear, cannot suffer any more. Is there any justice or mercy in such a sentiment?

What miserable creatures should we be, were it not for the hope of a happy immortality. How solitary and disconsolate, when death should enter our families and snatch from our circle one of our lovely children. But as it is, we mourn not without hope; death may sever the tender cords of life, of youth and manhood—he may snatch the infant from the strong embrace of maternal affection, yet the blow is not fatal, we know the time is coming, when the resurrection morn shall be ushered in by him on earth declared, "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live."

Some people represent God to be more merciful than man, for no human being is malignant as to wish to exact an eternity of suffering for a small offence, and refuse to remit the sentence though the offender manifest the most sincere contrition. Yet it is so represented when the doctrine of endless torments is contended for.

"Can those who think of God with dread and terror, as of a gloomy tyrant, armed with almighty power to torment and destroy them, be said to believe in the God? In that God who the scriptures love? The kindest and best of Beings, who made all creatures in boundless goodness, that he might communicate to some portion of his unalterable happiness, and who pitieth us as a father pitieth his own children?"

Matthew the Imposter and Prophet is dead as was stated, but is now in Ohio the Mormons, maturing some plan we suppose to gull poor human nature once more.

#### UNION OF PAPERS.

The New York "Christian Messenger" and the "Inquirer and Anchor" are united in one paper, under the name of the "Universalist Union." It will be issued from the office of Br Philo Price in New York. Brs D. Williamson, of Albany, and R. O. Williams, of Hartford, will be united with former editor of the "Messenger" in conducting the "Union." It will be published in quarto size eight pages as heretofore, \$2 in advance, \$2 25 in three months, and \$6 in six months.

Is it the "safe way" to believe in damnation of a part of mankind, would it be still more so if we should believe the damnation of the whole? Think of our dear brethren tell us whether it is better to be on the safe side.

Three positions, one of which must be true. God can save all men but will not. God would save all men but cannot. He can save all men and will save all men. Reader! which appears the most reasonable?

"Fair Play" is informed, that we have already given our reasons for not inserting his communication on the "Protracted Meeting."

Think him unreasonable to condemn a society for one error of their leader.

He is not a Universalist. We are not of it, and hope he will not become one.

He divests himself of those revengful feelings which rankle in his bosom. He is not the preacher called us a modern prophet, crying peace, peace, when there is no peace. Suppose he did, what care we?

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#### HAVERHILL.

Br. Otis A. Skinner, late pastor of the Universalist society in Baltimore, Md. has received and accepted an invitation to settle with the Universalist society in Haverhill, Mass. and will enter upon the discharge of his duties immediately.

#### NEW SOCIETY.

We learn from the Trumpet that a society of Universalists has been recently formed in Salem, N. H. and that they are to have preaching one half of the time.

#### NEW MEETING HOUSE.

The Universalists in Methuen, Mass. have made all the necessary arrangements for the erection of a house of worship. It will be commenced immediately.

Explanation of Jude 9th for T. J. S. of Pembroke, in our next.

#### NEWS DEPARTMENT.

"And catch the manners living as they rise."

GARDINER, NOVEMBER 27, 1835.

Key, West, a few years ago, a little coral uninhabited reef, scarcely known, to others than wreckers, is now about applying for an act of incorporation and a Bank.

The Paper Mill in Hamden owned by Messrs Brown, Tower & Co. was destroyed by fire on Thursday morning last. Loss estimated at 20,000, no part of which was insured. We do not understand how the fire originated.

An Ohio paper states that the contracts for carrying the mails through that State, have been taken at 23 per cent, lower than heretofore.

"Wind and weather permitting," next year will be Leap Year, when the ladies will be privileged to make love and offer proposals of marriage. Our bachelor friends who escape whole ears through Thanksgiving and Christmas days will not be permitted to go at large with unconquered hearts another year. Our amiable friends, the spinsters, are making preparations for a vigorous campaign—"have a care, young and old striplings," for every man who refuseth a lady's grace, will lose the benefit of Clergy.—Bangor Rep.

"The Mileoe Bough"—A young girl falling in love with a servant man, went to his chamber, where for security and secrecy, he locked her up in a wooden chest until she was nearly suffocated.

Violation of the Grave.—We learn that a box was found about a foot under ground this week, in Cushing and on being opened it was found to contain a coffin, in which the remains of a man who is supposed to have been dug up from out of the burial ground in that town, by a doctor, for anatomical purposes.—Eastport paper.

Pompeii.—The Naples journals mention two new and interesting discoveries at Pompeii, viz. an entire Bath, exactly resembling those of modern times and a four post bed, with the feet and posts of inlaid wood.

Mr. Cheever, of 'Deacon Giles' notoriety, has withdrawn his former plea of not guilty, on the charge of uttering a libel on John Stone of Salem, and given notice that he will not contend with the Commonwealth. The subject of the sentence is to be argued before the Chief Justice of the S. J. Court, of Massachusetts now in session.

SEAMEN. The number of Seamen in the United States, as near as can be ascertained, is stated by the last Report of the Board of Directors of the Boston Seamen's Friend Society, to be 103,000; of whom there are in foreign trade 50,000; in the coasting trade, in vessels of nearly or over 100 tons burden, 25,000; in the cod fishery 5,000; in steam vessels, 1,099; and in the United States Navy 6,000.

PRIZE ADDRESS. Messrs Maywood & Co. Managers of the Chestnut Street Theatre, Philadelphia, offer a prize of a Silver Cup, value \$50, for the original address, to be spoken at the New National Theatre, in Washington, on Monday, the 7th of next month. It must be forwarded on or before the 30th instant.

Potato-Smoking. It is stated in a French Journal that the skin of a potato is so excellent a substitute for tobacco, that the most experienced and fastidious smokers are unable to detect the difference.

The sagacious Quack.—"I suppose," said a quack, feeling the pulse of his patient "that you think me a fool." "Sir," replied the sick man, "I perceive you can discover a man's thoughts by his pulse."

FROM TEXAS.—By the New Orleans Bee it appears that the Texans have taken Goliad (la Bahia) with about thirty men, and made prisoner of the collector. A portion of the inhabitants had joined them. It is also stated that Gen. Cos, who was deceived by a forced march, afterwards rallied his troops determined to be amply revenged. Disturbances on an extensive scale had occurred at Pueblo, and even in the city of Mexico, many persons of influence and talents have combined to establish the constitution of 1833, or to adhere, at least to the federal system. The Legislature of the State of Tamaulipas, has refused to hold a session to confirm the late decree of the Supreme Congress, and have sent deputies to Mexico to that effect. Other States with Guanaxtlan and Jalisco, are likely to follow this example.

The origin of the word Foolscap Paper. It is well known that Charles I. of England, granted numerous monopolies for the support of his government. Among others was the privilege of manufacturing papers. The water mark on the finer sort of paper, was the royal arms of England. The paper, was the royal arms of England. The consumption of this article was great, at this time, and large fortunes were made by

those who had purchased the exclusive right to make and vend it. This, among other monopolies, was set aside by the Parliament that brought Charles to the scaffold, and by way of showing their contempt for the King, they ordered the royal arms to be taken from paper, and a fool, with his cap and bells, to be substituted. This was done in 1646. And I have seen old manuscripts written between that period and 1660, bearing a distinct water mark—a fool wearing the dress above described as appearing in, about the courts of British monarchs. Cromwell, when in secure in his power, changed the water mark, by substituting a dragon grasping in his hand arrows of fire and afterward by putting his own coat of arms in its place. When Charles II came to the throne, he restored the royal arms to paper, and enlarged the size of the sheet. It is now more than an hundred and seventy-five years since the fool's cap and bells were taken from paper, but still, paper of the size which the rump Parliament ordered for their journals, bears the name of the water mark then ordered as an indignity to Charles.

Boothiana. In the eccentricities of this distinguished tragedian, method is always discoverable, and deep meaning is sometimes veiled—if we may so say—by his wildest freaks and frolics. He was some time since at Louisville, (Ky) and one morning rang his bell violently. Upstairs rushed the waiter; for he knew well the consequences of not attending to the cue when given by Mr. B. "Waiter! go into the market and purchase two doves without spot or blemish—of plumage purely white—else your head's assurance is but frail—what are you waiting for?" "The money," Ay—so much of this shall make black, white—foul, fair! Take it and begone! The doves were purchased, and a small, well finished, mahogany coffin, also bought. The doves' necks were twisted by the tragedian, in order that the innocent creature should no longer dwell in this polluted world. Mr. B. ordered a carriage, was driven to the residence of a distinguished minister of the gospel, and entered the sanctum of the worthy and distinguished divine, handkerchief in hand. "I come sir to request you to perform the last offices of religion—the funeral ceremony." [Here a burst of grief interrupted his utterance.] "Calm yourself, my dear sir—the holy of man is mortal—but providence is good and just, and"—[Mastering his emotion.] "They were two of the most innocent creatures that ever drank in joy with the pure air they breathed. Poor; poor young victims!" "You are their father, sir, I presume." "I—their father, sir! Were my progeny birds that were eagles—not pigeons." "What do you mean?" "You wish me to perform the funeral service for two children, do you not?" "Sir! I interest myself for the innocent alone—doves, not children, will that you bury." An explanation ensued—the minister politely declined the office, though a large fee was tendered, and "the proud representative of Shakespeare's heroes" departed in high dudgeon.—N. Y. Morning News.

The \$15,000 advertised to have been lost by the Commercial Bank of Philadelphia, was picked up by a little girl, the daughter of a poor man, in market street and returned to the bank, when the \$1000 reward was immediately paid to her.

It is stated that the officers of the Navy who have made a survey of our coast have discovered at the entrance of New York Harbor a new channel, with twenty three feet of water at the lowest tide—affording a passage for frigates of the first class.

Coal for Steam Power.—According to the Philadelphia Commercial Herald the Baltimore and Ohio Rail-Road Company use Anthracite coal exclusively for their locomotive engines. They have purchased this year from the Delaware Company, almost thirty-eight thousand tons of coal.

The Grand Jury at St. Louis have found a bill of indictment against Col Strother, for having challenged Col. Benton.

Green Peas were in the Providence market the 26th of October.

A young Abolitionist named Gun was mugged on the 27th ult., by the citizens of a village on the banks of the Monongahela, in Pennsylvania. Mr. Gun was loaded with incendiary tracts. He finally went off through an open window.

Somebody, a few weeks ago, addressed an anonymous letter to Mr. Francis Simsbury, of North Carolina, threatening to kill him unless he instantly deposited 1,000 under a certain plank, Mr. S. planked the cash, and the robber made off with it.

A reward of five thousand dollars stand on the Journals of the Legislature of Georgia, offered to any man who will deliver Garrison the abolitionist, to the sheriff of any county in Georgia. It would be a good speculation to send this fellow to Savannah by water in a cage.—Com. Gaz.

TEXAS. Gov. Houston has been elected Generalissimo of the Texian forces, by a large majority, over his opponent, Col. Austin.

The U. S. Branch Bank at St. Louis, has been sold to the Commercial Bank of Cincinnati.

Branch Bank at Mobile. The Journal of Commerce says—"On Friday last, the U. S. Bank sold its Branch at Mobile to the Mobile Bank, on a credit of one, two, and three years.

Volunteers. The New York Mercantile Advertiser states that two hundred volunteers are about embarking from that city for Texas.

Accident. Mr Adam Levensaler, of Thomaston, was thrown upon a rock recently by a frightened ox, so violently as to fracture his skull. There is some prospect of his recovery.

Hon Samuel T. Armstrong has been nominated for Mayor of Boston.

New Orleans papers of the 3d inst. state that three thousand dollars is offered for the arrest and delivery in that city, of Dudley W. Babcock, late cashier of the Union Bank of Louisiana, at Clinton, who absconded with thirty thousand dollars of the funds of that institution.

The Cumberland and Oxford Canal, which runs the powder mills which exploded at Gorham the other day, received considerable injury. The embankment was prostrated for forty or fifty feet, and shattered for some distance further.

#### MARRIED.

In East Thomaston, Capt. William Spofford to Miss Susan H. Hovey.

In Portland, Mr. George Brown, of Bangor to Miss Jane Elizabeth Knight of Westbrook.

In Boston Henry W. Fuller, Jr. to Miss Mary Storror Goddard, daughter of Nathaniel Goddard, Esq. of Boston.

Mr. Samuel Downes of Orland, to Miss Irene Hancock, of Boston.

In Bath, Mr Isaac Silvester to Mrs. Emily Bradford; Mr Aaron Hollbrook to Miss Mary Anthony; Mr Stephen T. Berry to Miss Sarah R. McGill.

#### DIED.

In Portland, 19th inst. Harriet F. Martin aged 19 months.

In Scarborough, 12th inst Joseph Fogg, Esq. aged 56 years.

In Danville, Mr Daniel Stinchfield, aged 74.

JOSEPH Y. GRAY  
TAILOR.

RESPECTFULLY informs his friends and the Public, that he has taken the Shop over the Franklin Bank, where he executes the Tailoring Business in all its Branches, he flatters himself that he shall be able to give general satisfaction to all who may favour him with their Custom.

Gardiner, Nov. 27, 1835. tf. 45.

GARDINER HOTEL,

THIS House being situated in the centre of the village, and in the immediate vicinity of the wharves, steamboat landing, and business part of the town, affords superior advantages for men of business generally.

Its location is also airy and healthful, commanding a fine view of the Kennebec river, and the surrounding country.

It has recently been altered and improved and furnished in a style not inferior, to any Hotel in this section of the country; and no expense has been spared to render the establishment in every way comfortable, convenient and agreeable.

The stables are large convenient and comfortable, and will be constantly attended by faithful Ostlers.

Good Horses and Carriages will be kept to let on as reasonable terms as elsewhere.

JOHN ELLIOT.  
Gardiner, Nov. 20, 1835. tf. 44.

NEW GOODS,  
B. LAWRENCE, & Co

HAVE JUST RETURNED FROM BOSTON WITH A PRIME STOCK OF

English, French & W. I. GOODS,

Consisting in part of Broadcloths, Cassimeres, Satinets, Merinoes, Circassians, Silk & Cotton Vesting, Silk & Cotton Hdkfs. Prints, Shawls, Cambrics, and Muslins, Linens, Gingham, Bleached and Brown Sheetings and Shirtings, and Tickings, Batings, Wadings, and Wickings, Red, White, Yellow and Green Flannels, Mittens, and Worsted Hoes.

—ALSO—  
Tea, Coffee, Brown, Havana, Java, and Loaf Sugars; Molasses, Vinegar, Rice, Nutmegs, Cloves, Pimento, Ginger, Cassia, Pepper, Figs, Box and Keg Raisins, Cheese Pork, Fish, Salt, Soap and Candles, & Nails, &c. &c. &c.

Crockery Glass & Hard Ware.  
LADIES, GENTLEMEN'S, MISSES, Boys, and Childrens

Shoes, Boots and Bootes, of every Description.

HATS AND CAPS.

Also—A large lot of FLOUR.

All of which will be sold as cheap for CASH or Country Produce, as can be bought in any other Store in town.

Gardiner, Nov. 20, 1835. tf. 44.

Broadcloths & Cassimeres.

ROBERT WILLIAMSON  
TAILOR AND DRAPER,  
NO 2 CENTRAL ROW.

HAVE constantly for sale, a full and complete assortment of superior and medium qualities of BROADCLOTHS and CASSIMERES, of every variety of colours, English, French, German, and American Manufacture, for sale by the yard, or will be made up in the neatest and most fashionable manner and at short notice.

N. B.—A good assortment of ready made Clothing constantly on hand.

ALSO—TRIMMINGS of every Description.  
Gardiner, Nov. 6, 1835. 42

DISSOLUTION.

THE subscribers have dissolved their connexion in business as COUNSELLORS and ATTORNEYS at LAW. Persons having business in the office, may adjust the same, on application to either of them.

GEO. EVANS,  
E. F. DEANE.

E. F. DEANE has taken the office lately occupied by the firm.

GEO. EVANS has opened an OFFICE in the new store directly opposite GARDINER HOTEL, and will continue the practice of his profession.

Gardiner, Oct. 30, 1835. 6w. 41.

#### STATE OF MAINE.

In the year of our Lord one thousand eight hundred and thirty-five.

AN ACT in addition to an Act relating to the Settlement and Support of the Poor.

SECTION 1. Be it enacted by the Senate and House of Representatives in legislature assembled, That all laws relating to the settlement or residence of Paupers, be and the same are hereby repealed. Provided however, That this Act shall not be so construed as to apply to persons on a journey, or travelling, or visiting, or any person who may be in any unincorporated place in this State.

SECTION 2. Be it further enacted, That whenever any person shall become chargeable as a pauper in any town or plantation in this State (except as above excepted) said town or plantation shall be held and obliged, at its own expense, to perform all the duties that they are now by law holden and obliged to perform.—Provided however, That nothing in this Act shall be so construed as to repeal or to effect that provision of an Act entitled "An Act ascertaining what shall constitute the legal settlement, and providing for the relief and support, employment and removal of the Poor," that requires the kindred of paupers to support such paupers.

SECTION 3. Be it further enacted, That if any person shall change his residence for the purpose of applying to any other town for support other than that which was liable therefor before such removal, he shall be liable on indictment before the Supreme Judicial Court of Common Pleas, to imprisonment not exceeding one year, that no town shall be obliged to support any person by reason of any commitment to prison.

SECTION 4. Be it further enacted, That if any person shall bring and leave any poor and indigent person, in any town in this State, wherein such pauper is not lawfully settled, knowing him to be poor and indigent, he shall forfeit and pay the sum of sixty dollars for every such offence, to be sued for and recovered by, and to the use of such town, by action of debt, to any Court competent to try the same.

House of Representatives, March 20, 1835.

This Bill was read a third time as amended, and referred to the next legislature, and ordered to be published in all the papers of the State which publish the laws.

Sent up for concurrence.

JONA. CILLEY, Speaker,  
In Senate, March 21, 1835.

Read once, and concurred.

JOSIAH PIERCE, President.

Kennebec, ss.—

At a Court of Probate, held at Augusta within and for the County of Kennebec, on the last Monday of October A. D. 1835.

SARAH GILPATRICK, widow of THOMAS GILPATRICK

late of Gardiner in said county, deceased, having made application for an allowance out of the personal property of said deceased

Ordered, That the said Widow give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Intelligencer printed at Gardiner that they may appear at a Probate Court to be held at Augusta in said county, on the last Monday of November at ten of the clock in the forenoon, and shew cause, if any they have, why the same should not be allowed.

H. W. FULLER Judge.  
A true copy.  
Attest: GEO. ROBINSON, Register.

Kennebec, ss.—

At a Court of Probate held at Augusta within and for the County of Kennebec on the last Monday of October A. D. 1835.

MERCY STAPLES Widow of ISAAC STAPLES

late of Gardiner in said county, deceased, having made application for an allowance out of the personal property of said deceased

Ordered That the said Widow give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Intelligencer printed at Gardiner that they may appear at a Probate Court to be held at Augusta in said county, on the last Monday of November next at ten of the clock in the forenoon, and shew cause, if any they have, why the same should not be allowed.

H. W. FULLER Judge.  
True Copy.  
Attest: GEO. ROBINSON, Register.

Kennebec, ss.—

At a Court of Probate held at Augusta within and for the County of Kennebec on the last Monday of October A. D. 1835.

THE subscriber has opened a public House in the building recently occupied by John Elliot—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water. It stands on the stage road, and the stages stop at the door going east and west. It is also near the River, and the starting place of the Gardiner and Augusta steam-boat.

Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.  
Bath, August 28, 1835. tf. 32.

Almanacs for 1836.

MAINE Farmer's, Thomas's, People's, Queer, Comic and Miniature Almanacs, for 1836, for sale by the gross or single, at the Gardiner Bookstore, by

PALMER & WASHBURN.  
November 5, 1835. 43

Strayed or Stolen,

FROM the pasture of J. D. GARDINER, a black three year old COLT, long tail, whoever will return said Colt or give information where she can be found, shall be suitably rewarded.

GEORGE FINN.  
Gardiner, Oct. 30, 1835. 41



## POETRY.

From the Sentinel and Star in the West.  
THE ROSE IN AUTUMN.

It bloom'd a solitary flower;  
Its kindred all had fled—  
And in that lone, forsaken bower,  
Its sweetest fragrance shed.

No summer sun's enlivening ray,  
Smil'd on this blossom fair,  
Nor dew-drops glittered on the spray,  
The birth of milder air.

But there, 'neath cold autumnal skies,  
Amid the dripping flood,  
Array'd in beauty's fairest guise,  
The little sufferer stood.

Though here beneath no friendly rays,  
Twas loveliest of its race;  
It caught the passing traveller's gaze,  
And won his fond embrace.

'Twas like to virtue, when the storm  
Of envious hate assails,  
To suffering innocence whose charm  
O'er every foe prevails.

I thought to take it from the spot,  
To grasp a power more fair;  
But something whisper'd—'pluck it not!  
I left it blooming there.

From the Herald of Truth.  
REFLECTION ON DEATH.

What if your day were always bright,  
Our sun forever high—  
No lowering, black and frowning night;  
How could we bear to die?

What if our path were strewn with flowers,  
No thorn was lurking by;  
How could we leave our happy bowers  
To lay us down and die?

'Tis better far that clouds rush on  
And blacken all our sky;  
Our hope is placed on Heaven alone,  
And thus we learn to die?

## DESULTORIOUS.

From the Christian Pilot.  
MORE THINKING.

When I see a man approve of temperate drinking—'keeping the spirits up by pouring spirits down,' and advocate temperance in all things, I think they are in danger of becoming intemperate in all things, not being under the guidance of the intellect.

When I see persons who belong to the Temperance Society, indulge in the excessive use of wine, or of some other fermented liquors, and perhaps get intoxicated on public days, I think they had better have their names stricken from the temperance pledge, and if they must drink, drink ardent spirits, which will do the business in less time, and with less expense and brutality. I think too of the text, 'they that be drunken are drunken in the night, and that not a few are drunken in the night,' at the present time.

When I see temperance traders, sell considerable quantities of spirit, at a great bonus, on the applicants telling the pitiful story, 'I want it for a medicine, and furnish cider and wine for persons they know will brutalize themselves with it, I think they bring a reproach upon the cause of temperance, and give the licensed retailers of spirit just cause to say, 'physician heal thyself. I deal more honorable than thou.'

When I see retailers quit retailing spirit by the glass, and when called upon by their customers for the article, inform them that they do not retail it, but 'as you are an old customer, we will give you some,' I think they are destitute of principle, and it reminds me of the power of the love of filthy lucre.

When I see a man, who is a strong advocate of the temperance cause—recommending a 'decided preference' to those who bring to the society, join a society for the suppression of some other pernicious habit, for instance, the use of tobacco, and violate the principles of the constitution, I think he gives people strong reasons to suspect he is not true to his trust in other respects.

When I see men go round and lecture the retailers in a village, who sell spirit (on account of a person's having a drunken fit in the street) and say nothing to the landholder in the same village, an attendant of their church, who is more culpable, because he sells on the Sabbath to those who drink to intoxication, I think of course, they are partialist.

When I see a member of a Ladies Temperance Society, violate her pledge I think she had better read a description of the 'drunkard's home.'

When I see a young man the son of a Parson, refuses to go to a temperance meeting, where an address is to be delivered by a Universalist, because he fears intemperance will be encouraged, I think as the old cock crows, the young ones learn, that the Parson has taught him the false idea that Universalists are infidels, and that he fears they will tincture their addresses with their religious sentiments, as do the orthodox. Such sectarian bigot are unwilling that the cause of temperance should prosper, unless under the influence of their own sect. And they are more injurious to the cause of genuine temperance than open opposers. The same may be said of wine bibbers.

## ANECDOTE.

About a dozen years ago their lived in Massachusetts a poor widow whose

only remaining child was a son. He had just reached the age of 18, when he was warned to train in the militia. Now Jonathan was a good boy, and as like his daddy as two peas, in every respect save one, his father had arrived at the dignity of 4th corporal, and was very fond of military exercise. But poor Jonathan could not be brought to fire a gun, not he, he hated the very sight on't. But on the eventful day of which we speak, by the force of ridicule, entreaty and command, his mother wrought upon him to promise to do his duty like a man. So he sallied forth like a young Mars, bent on schemes of war. He arrived in due time, marched and counter-marched nobly, and at length came to the order to handle cartridge, when our hero began to quake, and when fairly loaded and primed his courage, like Bob Acres', had completely oozed. When the others fired he shut his eyes, but dared not pull the trigger. The command to load was soon repeated which he obeyed, but again refused to fire; and in this way he proceeded until his gun contained six cartridges, when the company was dismissed. Elated with having 'trained uninjured,' he arrived at home, where he was instantly accosted by his anxious mother with, 'Well Jonathan, did you fire the old gun?' 'No, ma'ma, I loaded it but dars'n't shoot it.' The old dame, indignant at the unmanly cowardice of her son, seized the musket, and brought it to a shoulder, pointed to the fire place and was about to discharge it. Jonathan fearing the result had just time to skulk behind an open door when the gun was shattered into a thousand pieces, and the intrepid old woman thrown violently against the opposite wall of the house while Jonathan peeping from behind his screen, vociferated—'stick to her mother, there's five more to come yet.'

On one occasion during Captain Ross's detention in the northern regions they fired a ball of frozen mercury through an inch plank: and on another they froze oil of almond in a shot mould at minus 40 degrees, and fired it against a target which it split, rebounding unbroken.

## Improved Clay and Brick MACHINE.

THE subscriber having recently made a valuable improvement for the Manufacture of BRICKS by MACHINERY, with the application of HORSE or WATER POWER, offers it to the public. It is a complete labor saving Machine, as it Horse Power thirty six or even more, finished Bricks may be cast in one minute, ready for drying. Those who are engaged in the manufacture of Bricks should be provided with one of these valuable Machines, the cost being trifling, when the saving in hard labor is considered. Many experienced Gentlemen have examined the Machine and seen it in operation, and several of them have kindly tendered Certificates of their approbation of the same.

ROBERT RANKIN.  
FRANKFORD, Me. 1834.

THE subscriber having purchased one half of the Patent right of the proprietor for the Counties of Lincoln and Kennebec, hereby gives notice that said Machine—may be seen in operation at East Thomaston. Those who are engaged in the brick business are respectfully invited to come and examine for themselves.

KNOTT CROCKET.  
East Thomaston, August 21, 1835. dt. n31.

## Real Estate For Sale.

FOR sale a lot of land situated on the Southern Side of the Litchfield road in Gardiner—adjoining land of Ichabod Plaisted. Said lot is but a short distance from the village and is valuable for tillage or mowing land—Also another lot situated on the new road leading from Arch Morrill's Brick-Yard, conveniently located for building—Persons wishing to purchase cheap will do well to examine the above—Apply to

RICHARD CLAY,  
GEO. PLASTED.  
or G. W. BACHELDER.  
Gardiner, Oct. 23, 1835. if

## NOTICE.

THE copartnership heretofore existing between Lovejoy & Burton is this day dissolved by mutual consent. All persons having demands against said firm are requested to present them for settlement, and all indebted are hereby called upon to make immediate payment to V. R. Lovejoy who is duly authorized to settle the same.

V. R. LOVEJOY,  
OLIVER BUTMAN.  
Gardiner, July 25, 29

V. R. Lovejoy informs his former friends and customers that he still carries on his business at the old stand directly opposite the Farmers Hotel, where will be found every thing in the line of his business, CHEAP FOR CASH.

## RUN AWAY.

FROM the subscriber on the 27th inst. an Intended Apprentice, by the name of ICHABOD PINKHAM. This is to forbid all persons from harboring or trusting him on my account, as I shall pay no debts of his contracting after this date. Whoever will return said boy, shall receive one CENT reward and no charges paid.

JOHN STEVENS.  
Pittston, Oct. 30, 1835. Sw. \* 41

## MARBLE! MARBLE!

THE subscriber has received on consignment a good assortment of MARBLE CHIMNEY PIECES. Those who are in want of them will do well to call and examine for themselves, as the article and price cannot fail to suit.

JOEL CLARK JR.  
Hallowell, August 6, 29

## SILK HATS.

MANUFACTURED and for sale at J. HOOP-ER'S Store in Water Street.

J. H. would respectfully inform his customers and the public generally, that he continues to carry on the SILK HAT making business, and will be able to furnish as good and handsome an article of this kind on as reasonable terms as can be obtained at very short notice. Hats ordered in the morning will be made and ready in the evening; therefore he would respectfully solicit all persons who wish for a handsome and durable hat to call and examine before they purchase elsewhere. Also, as usual, a large and handsome assortment of FUR HATS, both black and drab of his own manufacture. Also, New York and Boston Hats of all the fashionable style.

Augusta, April, 1835. 2831 32 15

## THE GARDINER SAVING INSTITUTION.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 1835. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug. next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeable to the by-laws.

Deposits as low as one dollar will be received, and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The Trustees will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one week's notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such securities as the corporation shall think suitable."

The officers are

ROBERT H. GARDINER, PRESIDENT.

TRUSTEES,  
Peter Grant, Esq., Hon. George Evans,  
Alfred Swan, Esq., Mr. Henry B. Hoskins,  
Arthur Berry, Esq., Mr. Henry Bowman,  
Capt. Enos Jewett,  
Mr. Richard Clay,  
Rev. Dennis Ryan, Geo. W. Bachelier, Esq.  
ANST. CLARK, Treasurer,  
H. B. HOSKINS, Secretary.  
Gardiner, July 3, 1834.

## COPARTNERSHIP FORMED.

W. M. PALMER and H. G. O. WASHBURN have this day formed a connection in the Book selling and Book-binding business, under the firm of PALMER & WASHBURN.  
Gardiner, Aug. 17, 1835. 34

## PALMER &amp; WASHBURN.

HAVE for sale at the Gardiner Bookstore, opposite Sager's Hotel, a large assortment of School, Classical, Theological, Historical, Juvenile, Sabbath School and Blank books; also, a great variety of Stationery and fancy articles, all of which will be sold at the lowest prices.

Book-binding executed with neatness and at short notice. Blank books ruled and bound to pattern.

## E. HUTCHINS &amp; CO'S

## NEWLY IMPROVED

## INDELLIBLE INK.

E. H. & Co. have, by means of their new chemical material, been enabled to offer the public a very superior article of durable ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible.

The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the fac-simile of E. Hutchins & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore, (up stairs.)  
For Sale by B. SHAW & CO., Ag'ts, Gardiner,  
Gardiner, Jan. 13, 1835. 3

## To the Senate and House of Representatives

of the State of Maine, to be assembled A. D. 1836.

THE undersigned, your petitioners, citizens of the State of Maine, respectfully represent, that in their opinion, a Rail Road, made from Belfast in the county of Waldo, through the towns of Belmont, Searsmont, Appleton and Liberty, in said county of Waldo, and Washington, Patricktown, Windsor, Whitefield, Hallowell and Pittston in the counties of Lincoln and Kennebec, to some point on the Kennebec river opposite Gardiner, with liberty to extend the same through Hallowell to Augusta, would be of great public utility and benefit. Your petitioners, therefore, pray that they, with their associates and successors, may be made a body corporate, with powers to locate and construct said Rail Road, and contract and manage the same; and that you would grant to them all the powers and privileges incident to bodies corporate, with such facilities and means of carrying said object into effect as may be consistent with law and the public good.

D. LANE, and others.  
October 20, 1835. 42

## SPLENDID ANNALS

## FOR 1836.

THE Token and Atlantic Souvenir.—The Gift edited by Miss Leslie, just received and for sale at the Gardiner Book Store by

PALMER & WASHBURN.  
Gardiner, October 16, 1835. 39.

## TO INVALIDS:

D. RICHARDSON, of South Reading, Mass. has (in compliance with the earnest solicitation of his numerous friends,) consented to offer his celebrated **Vegetable Bitters and Pills**, to the public, which he has used in his extensive practice more than thirty years, and they have been the means of restoring to health thousands of Invalids, pronounced incurable by Physicians.

No. 1. Are recommended to Invalids of either sex, afflicted with any of the following complaints, viz: Dyspepsia; Sinking; Faintness or Burning in the Stomach; Palpitation of the Heart; Increased or Diminished Appetite; Dizziness or Headache; Costiveness; Pain in the Side; Flatulency; Weakness of the Back; and Bilious Complaints.

No. 2. Is designed for the cure of that class of inveterate diseases, which arise from an impure state of the Blood, and exhibit themselves in the forms of Scrofula, Salt Rheum, Leprosy, St. Anthony's Fire, Scald Head in children and various other cutaneous diseases. It is an excellent remedy for Females afflicted with a sore mouth while nursing or at any other time.

Plain and practical directions accompanying the above **Vegetable Medicines**, and they may be taken without any hindrance of business or amusement, and will if persisted in, prevent and cure numerous diseases, which daily send many of our worthiest to a premature grave.

Observe that none are genuine without the written signature of NATHAN RICHARDSON & SON, on the outside wrapper.

For sale by JAMES BOWMAN, Gardiner; David Griffith, Portland; Thomas Chase, North Yarmouth; H. M. Prescott, Brunswick; Samuel Chandler, Winthrop; Otis C. Waterman, New Gloucester; Nathan Reynolds, Lewiston; E. Latham, Gray; A. E. Small, Saco. copy 8

## CELEBRATED HORSE POWDER.

THE various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with high eulogiums. Some of these are injurious—others at best, of little use. A judicious and useful combination has long been desired. This is recommended in the following cases:

For Horses floundered by eating to excess, or drinking cold water when warm, to such as discover any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with these complaints, and in all cases attended with feverish symptoms, sluggishness, loss of appetite or depression of spirits.

The dose for a sick Horse is one table-spoonful night and morning, mixed with a light meal of short feed, or made into a drench: when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a table-spoonful of Salts in his food.

Prepared and sold by JAMES BOWMAN, GARDINER, MAINE.

We the undersigned having examined the Recipe for making the Horse Powder prepared by James Bowman of Gardiner, Me. do not hesitate to say it is a scientific combination, and from experience and observation we are persuaded to say that it is a good preparation for many diseases of Horses for which it is recommended.

D. NEAL, M. D.  
D. H. MIRICK, M. D.

We the subscribers having made use of the Horse Powder prepared by James Bowman Gardiner Maine, most cheerfully recommend them to the public for Distemper and Coughs.

CHARLES SAGER, } Gardiner.  
A. T. PERKINS, }  
J. D. GARDINER, }  
SAMUEL HODGSON, } Pittston.  
BENJ. HODGES, }  
JOHN H. ELDRIDGE } Augusta.

## —A L S O—

THE Genuine "ROLLS" IMPROVED LINIMENT" for Horses and Oxen, and even for Persons afflicted with Rheumatism, Strains, Sprains or Chillsains—it is not second to any other Liniment, British Oil or Opodeldoc now in use. 23 ly.

## STIMPSON'S

## CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates are induced in a great degree from a collection of cold, viscid phlegm and bile on the inner coats of the primævæ, occasioned by frequent colds and obstructed perspirations. The stomach ceases to perform its office properly, digestion is impaired, the various functions of the system are disturbed, the secretions become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are thereby induced which may terminate seriously if not fatally.

For these complaints and all their attendant evils STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy that has ever been discovered. They are proper for any age of either sex in most all situations and circumstances.

Among the various complaints proceeding from the causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, foul stomach, colic, fits, worms, costiveness, jaundice, dysentery, &c. &c. Medicine one dose and take on the next day, and suffer no inconvenience. No family should be without them. They are also an invaluable medicine for seamen, exposed to the fevers and bilious complaints contracted in warm climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent Physicians. Doct. CLARK, formerly of Portland, and Doct. GOODWIN, late of Thomaston, were Physicians of acknowledged professional skill and great experience in the practice of medicine; and the high dected to his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

## To the Public.

I have used the above named PILLS, for a number of years, both for my family and in my practice, as a Physician, and knowing their whole composition, I hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most useful medicine to be kept in every family, and used where similar medicines are necessary and proper—Suffering men should never put to sea without them. I beg leave, with due deference, to recommend to all regular Physicians, that they make use of them in their practice; they being, in my opinion, the best composition of the kind for common use.

DANIEL CLARK.  
Portland, Me. October, 1835.

Having examined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believe them faithfully prepared.

THOMASTON, Jan. 21, 1834. DANIEL ROSE.

I hereby certify that I have used Mr. Brown Stimpson's PILLS in my practice, and knowing their composition am of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea.

General Agents for the sale of these Pills in Kennebec, JAMES BOWMAN, Gardiner; T. B. Merriam, Hallowell, and W. H. Stevens, Pittston. 5

## MILLMEN WANTED.

WANTED, six experienced and capable Millmen. Good wages and steady employment will be given. Apply to J. Gardiner, Sept. 2. 33 P. SHELDON.

## Compound Syrup of

## ICELAND MOSS.

For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the high northern latitudes of Europe and Asia, where its medicinal qualities have been long known, and highly appreciated. This plant contains a larger portion of **VEGETABLE MUCILAGE**, than any other known substance, and in combination with a bitter principle which acts most beneficially on the lungs. The knowledge of many of our valuable medicines, for the cure of disease, have been obtained from observing their effect on brute animals, so in the case of this most invaluable Moss, the first long-lived and sagacious Rein-Deer, which derives its principal nourishment from the **ICELAND MOSS**, and whose milk becomes so highly inflated with Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of those countries, for the cure of all diseases of the breast and lungs. In France, this compound has been known, and extensively used, and to its salutary effects, as much as to the salubrity of the climate, probably owing the very small number of fatal consumptions in that country, compared with Great Britain and the United States. This Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only by

E. HUTCHINS & CO., Baltimore.

And none is genuine unless it has their fac-simile on each bill of direction—also upon the envelope, and sealed with their seal.

For sale by B. SHAW & Co. Agents, Gardiner, Maine, and E. FULLER, Augusta.

Gardiner, Jan. 13, 1835. 3

## TO ALL WHO HAVE TEETH.

## A recent discovery to prevent the falling

## REMOVAL OF THE DEPOSITES.

THE **ELECTRIC ANODYNE** is a compound of Medicine recently invented by JOSEPH PIERCE, Esq. Its use in a vast number of cases has proved it to be a prompt, effectual, and permanent remedy for the toothache and ague, and superseded the necessity of the removal of teeth by the cruel and painful operation of extraction. In the most severe cases where this medicine has been used, it has removed pain in a few minutes, and there have not yet been a few cases where a second application of the medicine has been necessary. This medicine has the most powerful power, when applied in the proper manner, is externally on the face, [see the direction accompanying the medicine] of penetrating the skin, and moving the pain instantaneously; and what gives immense value to the article is, that when the pain once removed it is not likely ever to return. This tenative call, and rapid sale of this medicine, has put the power of the General Agent to afford it at the reduced price for which he offers it to the public, and by transferring to the poorest individuals in the community the power of relieving themselves from the suffering of tooth-ache for a small compensation.

The General Agent has in his possession a number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the subscribers, having made a fair trial of the Electric Anodyne, can cheerfully recommend it to the public generally as a safe, efficacious and sure remedy for tooth-ache and ague.

Z. T. MILLIKEN,  
FRANCIS BUTLER,  
JONATHAN KNOWLTON,  
THOMAS D. BLAKE, M. D.,  
JAMES GOULD.  
Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured by the inventor, and sold wholesale by the subscriber.

ISAAC MOORE, Farmington, Me.

Sole General Agent.

BENJAMIN DAVIS Esq., Agent for the State of Maine, will supply the sub-agents in this State, who are absent or may hereafter be appointed to retail the Electric Anodyne. All orders on the State Agent, must be post paid.

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the Electric Anodyne, and will promptly attend all orders from customers. Price, 75 cents per bottle.

JAMES BOWMAN, Gardiner. John S. Readfield, David Stanley, Winthrop. Mr. Whittey, Chesterville. Upham T. Cram, Mount Vernon. George Gage, Wilton. Cotton T. Pratt, Temple.

Z. T. Milliken, Farmington. James Dimes, Hallowell. Hallowell. E. F. Day, Strong. Ben & Co., Jay. Seth Delano, J. Phillips, Coleraine or Bates. Norridgewock. J. M. Moor & Co., Hallowell. Enos Marshall, Vassalboro. James Dwight, Hallowell.

N. B. To prevent fraudulent speculation the price of directions accompanying each bottle has the signature of the sole General Agent.

Farmington, Jan. 28, 1835. copy 5

## To the Legislature of the State

## Maine.

THE subscribers respectfully represent that the Lakes lying in Winthrop, Readfield and the neighboring towns and the bottom Waters of the Cobblestone Contee with Kennebec River—so as to make an easy and convenient mode of transportation from the interior towns in the County of Kennebec, to Navigable waters at Gardiner. They therefore pray that they and their associates may be formed into a body politic for effecting the purposes aforesaid with such powers and privileges, as are best adapted to effect the object.

STEPHEN SEWALL, and 32 others.

## STATE OF MAINE.

IN SENATE, March 17, 1835.

## On the Petition aforesaid.

Ordered, That the Petitioners cause an amended copy of their Petition, with this order thereon to be published three weeks successively in the Maine Farmer a Paper printed at Winthrop, in the County of Kennebec, printed at Gardiner, in the County of Kennebec, to be thirty days